

FIRST SUNDAY AFTER CHRISTMAS

## GENERAL

## EPISCOPATE

## Bishop Thomson Dies

The Rt. Rev. Arthur Conover Thomson, D.D., retired Bishop of Southern Virginia, died December 16th in Miami, Fla. Funeral services there were held on December 18th at All Souls' Church, Miami Beach. Officiating clergy were the Rev. Frs. J. Mitchell Taylor, rector, William Hargrave, George Hiller, Rex Wilkes, and Gladstone Rogers. A second service was held on December 20th at Trinity Church, Portsmouth, Va., by Bishop Brown of Southern Virginia, assisted by the Ven. N. E. Taylor and the Rev. C. H. Holmead, rector. Burial was in Portsmouth.

Bishop Thomson was born in Fredericksburg, Va., in 1871, and was a graduate of the University of Pennsylvania and the Virginia Theological Seminary. He was ordained to the diaconate in 1893 and to the priesthood in 1895 by Bishop Whittle of Virginia. Before his elevation to the episcopate, he was in charge of parishes in the Dioceses of Virginia and Southern Ohio. He was consecrated as Suffragan of Southern Virginia in 1917, and was elected Coadjutor in 1919, becoming the Diocesan in 1930. He retired in 1937, and had made his home in Florida since that time. While he lived in the Diocese of South Florida he assisted the Bishop there many times, and confirmed more than 500 persons in 1944. He was af-

## The Cover

The Presiding Bishop greets Bishop Manning of New York as they prepare for the service in the Cathedral of St. John the Divine. Left to right: Lieutenant Governor Joe R. Hanley, Secretary of the Navy James V. Forrestal, the Presiding Bishop, Bishop Manning, the Rev. Albert W. Hind, chaplain to Bishop Manning, Admiral Thomas Kinkaid, and Bishop Gilbert.

fectionately called "our Bishop of Miami Beach."

Bishop Thomson was married to Miss Mary Fitzhugh in 1893, and is survived by her.

Service of Thanksgiving for  
Bishop Manning's Leadership

The Cathedral of St. John the Divine, New York City, was crowded to the doors on the afternoon of December 15th for the service of thanksgiving for the leadership of Bishop Manning. In the procession were more than 300 clergy of the Diocese of New York, clergy from neighboring dioceses, trustees of the cathedral, officials of the diocese, the dean, faculty, and students of the General Theological Seminary, and representatives of many organizations of which the Bishop is a trustee. Also in the procession were the special speakers: the Hon. William O'Dwyer, mayor of New York; the Hon. Joe R. Hanley, lieutenant-governor of New York, representing Governor Dewey; and the Hon. James V. Forrestal, Secretary of the Navy, representing President Truman.\*

The first speaker was Mayor O'

\*The Eastern Churches in North America were represented by Archbishop Tiran Nersoyan, Primate of the Armenian Church; Archbishop Bohdan, Metropolitan of the Ukrainian Church; two representatives of Archbishop Theophilus, Metropolitan of the Russian Orthodox Church; and the Very Rev. Dr. Doushan J. Shoukletovich, dean of St. Sava's Serbian Orthodox Pro-Cathedral. Bishops present included Stires, retired of Long Island; Barry, Coadjutor of Albany; Gilbert, Suffragan of New York; and the Presiding Bishop. Bishop Manning brought up the rear of the procession, which extended the length of the cathedral, and along the side aisle.

Dwyer, who spoke on behalf of the citizens of New York:

Bishop Manning, you have received the decorations of many nations and states for the good that you have done to mankind. I know that today you feel that your greatest tribute is the love and affection and esteem in which you are being held in the hearts of the people of the City of New York of all creeds. We are here today as friends to pay tribute to one to whom a multitude throughout the country still looks for inspiration and guidance. It is my high privilege today, as mayor of the great City of New York, to offer to you and to Mrs. Manning the felicitations of your fellow-citizens of our city, and to say to you that we pray that God will spare you both to one another and to us for many, many years to come.

The next speaker was the Hon. Joe R. Hanley, who said:

I am here to bring the greetings of the governor of the State of New York, with which I wholeheartedly identify myself. You have left your memorial in your dealings with the hearts and souls of men. The entire State of New York honors you. You have done a magnificent work. Regardless of race, color, or creed, all the people of this state honor you. May God bless you and keep you and bring you safely through the years to come.

Mr. Forrestal, the third speaker, first read a letter to the Bishop from President Truman:

How richly you deserve the honors which have been heaped upon you as you relinquish the heavy burdens of the episco-

## The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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pal office which you have carried with such singular fidelity for 25 years! It gives me great pleasure to join with your other friends and well-wishers in extending hearty greetings to all who gather in the Cathedral of St. John the Divine next Sunday afternoon.

As Churchman and earnest preacher of the Word of God, as patriot and citizen, active in all good works, you have served your fellowmen faithfully and with apostolic zeal.

Although you have earned a rest, I feel that you can never quite reconcile yourself to an inactive life. My best wishes for health and happiness are yours.

Mr. Forrestal then added a message of his own, in which he paid tribute to the Bishop for his services to the spiritual reinforcement of the armed forces throughout the war.

At the conclusion of the three addresses, Bishop Gilbert presented the heroic statue of St. John the Divine, by John Angell [L.C., December 15th]. In making the presentation, Bishop Gilbert said:

Bishop Manning's name will be identified with this cathedral as long as it stands. It seems fitting, therefore, that there should be placed here some permanent token of our thankfulness for all his 25 years of service have meant, not only in the building of this great House of God, but in the upbuilding of the Church. . . . This "trumeau," as it is called, could not be completed in time for this service; but we can now reveal to you a full-size photograph of the statue which will be carved in stone, with an inscription stating that it has been erected by the clergy and laity of a grateful diocese in thanksgiving to Almighty God for the leadership of William Thomas Manning, Bishop of New York, 1921 to 1946. And a symbol, my dear Bishop, of the affectionate regard with which you will long be remembered.

Bishop Manning, visibly moved, then spoke:

It is impossible for me to say what I

feel as I stand here and realize all that this gathering means. I can only thank you with my whole heart for all your kind thought and for all that has been done and said here. I thank the speakers at this gathering, our Suffragan Bishop for all that he has said and done . . . and I thank our beloved Presiding Bishop for his great kindness in being here.

I can only say that I shall carry with me always the memory of this gathering and that, although my work as Bishop of this diocese is to end, my thought of you, with whom I have been so sacredly associated during these years, will not end; and I shall want to be of any service that may be in my power to the Church, to the diocese, and to the forces which make for right and truth, and for true and brotherly fellowship, in the life of our city and our country. I pray that God will give His grace and strength and His abundant blessing to each one of you.

The last speaker was the Presiding Bishop, who said:

Bishop Manning has always stood firmly for the Christian faith and for Christian standards of living. In other words, he has been found faithful to Christian truth and to Christian morality. His episcopate came when Christian truth and Christian morality were under attack. We have lived to see great nations deny the great concepts of our religion. It is important to remember that only those who are loyal to Christian truth will uphold Christian morality in the world. Only those who believe in Christian truth will work successfully to establish the Christian way of life.

So I say that it is Bishop Manning's faithfulness to Christian truth and his insistence upon Christian morality that have been tremendous contributions to the Church of our time. It is this quality which characterizes Bishop Manning's episcopate—and which should inspire us to follow his great example.

The service was broadcast over New York's independent station from the beginning of Bishop Gilbert's introduction to the end of Bishop Manning's speech.

## STATISTICS

### 1947 Annual Shows Increases

A substantial increase in contributions to the Episcopal Church is noted in *THE LIVING CHURCH ANNUAL* for 1947, which has just been published. Contributions reported in 1946\* amounted to \$53,011,393, representing an increase of 14% over the previous year. This figure is an all-time high.

"This year, for the first time since 1939," says the editorial in *THE ANNUAL*, "the enrolment of Church school scholars shows an increase instead of a decrease. . . . There has been an even better percentage of increase in the number of teachers." The increase parallels the rising birthrate and baptismal rate of the late 1930's and 1940's. Baptisms in 1945, however, declined slightly from the 1944 all-time high reported in the 1946 *ANNUAL*.

A decrease of 2.17% in parishes and missions is largely accounted for, the editorial explains, by a new method of reporting which removes all preaching stations and institutional chapels from this classification.

### DISTRICTS LEAD IN GROWTH

An increase of .83% in communicants is noted. Eight missionary districts head the list in percentage of increase. The two leaders, Shanghai and Liberia, have revised their statistics for the first time in several years, the result being increases of 31.86% and 26.55% respectively. Eight of the 10 missionary districts within the boundaries of the continental United States are in the upper half of the list, and all ten report increases above the general Church average of .97%. For the first time, *THE ANNUAL* includes a tabulation of dioceses and districts in order of increase or decrease.

Church membership (the number of baptized persons) now stands at 2,300,575 souls, an increase of .97%. The previous year's increase was 1.91%.

Largest decrease noted is one of 20% in ordinations to the priesthood.

In recent years, this figure has fluctuated widely, with an increase of 32% in 1943, a decrease of 8.7% in 1944, and an increase of 10.58% in 1945. Inconsistencies in reporting, together with the small size of the total figure (167 this year) make it impossible to distinguish trends except over a long period. However, a substantial increase is reported in the number of postulants, promising, as the editorial notes, "a healthy increase in the number of ordinations in the next few years."

\*The statistics for each year (see accompanying table) are mainly compiled from parochial and diocesan reports covering the previous year: accordingly, statistics for 1946, printed in the 1947 *Annual*, report the condition of the Church in 1945.

## SUMMARY OF STATISTICS FOR 1946

AS COMPARED WITH THOSE OF 1945

Including the United States and Overseas Missions

	Reported in 1946	Reported in 1945	Increase or Decrease	Percent
Clergy . . . . .	6,450	6,449	1	.01
Parishes and Missions . . . . .	7,648	7,818	-170	-2.17
Ordinations—Deacons . . . . .	178	181	-3	-1.66
Ordinations—Priests . . . . .	167	209	-42	-20.10
Candidates for Orders . . . . .	246	229	17	7.42
Postulants . . . . .	817	719	98	13.63
Lay Readers . . . . .	4,409	4,367	42	.96
Baptisms—Infants . . . . .	71,287	72,377	-1,090	-1.51
Baptisms—Adults . . . . .	14,243	14,033	210	1.50
Baptisms—Total . . . . .	85,530	86,410	-880	-1.02
Confirmations . . . . .	67,076	68,868	-1,792	-2.60
Church Members (Baptized Persons) . . . . .	2,300,575	2,269,962	30,613	1.35
Communicants . . . . .	1,583,338	1,568,152	15,186	.97
Marriages . . . . .	31,859	31,597	262	.83
Burials . . . . .	53,773	54,650	-877	-1.60
Church Schools—Teachers . . . . .	47,867	46,336	1,531	3.30
Church Schools—Scholars . . . . .	404,253	394,456	9,797	2.48
Total Receipts . . . . .	\$53,011,393.00	\$46,170,035.30	\$6,841,356.70	14.82



## NATIONAL COUNCIL

December Meeting Delayed for  
Return of Commission from Orient

By ELIZABETH MCCracken

The December meeting of the National Council, held the third week in the month instead of the first, to allow time for the delegation to the Orient to return, heard reports and took action on routine matters and on new business of unusual interest and importance, namely: the revised report of the Committee of Reference on Coöperating Agencies, of which Bishop Peabody of Central New York is chairman; the report of the Army and Navy Division, its first report as a part of the National Council, given by Bishop Hart of Pennsylvania, the new chairman; and the report of the delegation to the Orient, a document 45 pages in length.

## Dr. Addison Resigns

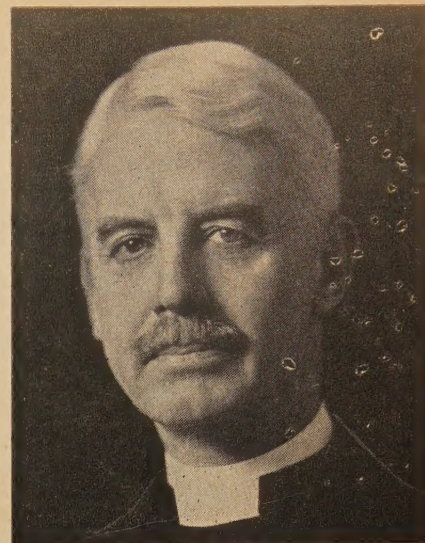
The Presiding Bishop opened the session on December 17th, by saying that he had an important announcement to make before the Council separated for the various department meetings. This was the announcement of the resignation

of the Rev. Dr. James Thayer Addison, as vice-president and as director of the Overseas Department. The Presiding Bishop read a letter from Dr. Addison, who is confined to his home in New York, recuperating from the heart attack that he suffered on the way to the Orient. Dr. Addison wrote that three heart specialists had declared that he was no longer able to carry the exacting work of his National Council office. It is Dr. Addison's intention to return to his old home in Cambridge, Mass., and to engage in writing, working on literary projects long in his mind.

The resignation was accepted with profound regret. The Presiding Bishop voiced the thought of all the Council when he said: "Dr. Addison was with the National Council for six and a half years. There is no one in the whole Church, or in any other Church, with more knowledge of the missionary work of the world, and with more missionary vision."

## Dr. McGregor Resigns

The Rev. Dr. Daniel Arthur McGregor, executive secretary of the Department of Christian Education since 1933, submitted his resignation at the December meeting of the Council. The



DR. ADDISON: His resignation and Dr. McGregor's leave two key posts vacant.

resignation takes effect December 31st. It was accepted with regret and appreciation of his contribution to the work of the Council. Dr. McGregor's letter, read by the Presiding Bishop to the Council, was as follows:

My dear Bishop Tucker:

I herewith present to you my resignation as Executive Secretary of the Division of Christian Education to take effect at such date as shall be most convenient to you or to Bishop Sherrill.

I have appreciated very deeply the opportunity which the National Council has given me during the past years to serve the cause of the Church. It has been a very great satisfaction to serve under your leadership for the past nine years. Your constant encouragement and your wise guidance have meant a very great deal to me. There have been times in the past when I have thought of leaving the Council but it was hard to break relationships with you personally, and now that your time has come to a close I think it a fitting time that I may step out from the Council's work. With many thanks for all your kindnesses.

American Church Institute Funds  
Subject of Heated Debate

At the afternoon session of December 18th the National Council devoted much of its time to a consideration of the American Church Institute for Negroes. Dr. Franklin, when the session convened, moved that time be set aside for such a discussion, probably at the February meeting. At this suggestion, the Rev. Dr. Cyril E. Bentley, director of the Institute, rose to say with warmth

Every bishop in the South is waiting to hear what he is going to get from the Reconstruction and Advance Fund. All plans are a stand-still until they hear. The February meeting is a long way off, and

## A WELCOME FOR CHRISTMAS

NIGHT, and impenetrable darkness shrouds the earth.

Silence, as nature, poised expectant, breathless waits.

And then a little cry; a Baby's sweet small voice pierces the night,

And meteor-swift across the sky a radiant flame of light soars high.

The gates of Heaven swing wide to marshall forth angelic choirs

Chanting their hymn of praise to God, their hope for man;

While star-eyed seraphs spread their iridescent wings

To shield a little lowly stable from the wintry chill,

And through each wing the laughing cherubs peep,

Smiling upon another Cherub, whom yet with awe they know to be their Lord  
and King.

Within the belfry of the clouds celestial chimes peal forth a joyous carillon,

Peal upon peal of merry music to company the feet of eager lads

Hastening to find a promised treasure;

Coming at last to kneel before the lovely Maiden-Mother,

Cradling in her arms the miracle of miracles — God's Son.

And as they shyly offer wondering worship slowly night drifts to shimmering  
dawn,

Lighting a pathway for the rising sun;

Rising in golden splendor on a world reborn—

For it is Christmas morn!

Yesterday, today, forever — Christmas.

ELSIE GERTRUDE DICKEY.



needs there are immediate. Our schools don't get the proper rating until they are brought up to standard. We are not going to ask students to come to them when they are not rated. These students can go to the schools of other Churches which are rated and come out equipped to get opportunities. We are going on with our Negro schools, must have proper facilities.

Dr. Franklin answered, "That \$600,000 is earmarked for the American Church Institute for Negroes. The post-



BISHOP PEABODY: "The American Church Institute is the Sacred Cow."

onement I suggested would be only to decide on allocations."

After Bishop Carpenter of Alabama came to Dr. Bentley's support, the latter declared:

It would hurt that work. Instead of making a lesser part in Negro work, we should take an increased part. If you can't allocate the whole \$800,000 [\$600,000 for the Institute's several schools and \$200,000 for the Bishop Payne Divinity School], then let me go out and raise myself what you can't appropriate.

We have a race of people who would be a wonderful asset to this Church. I know that we have segregation, which disturbs some members of the Council. No matter whether we like it or not, we have it. Some of the Negroes want it. They don't want to go to White churches or White schools. I should want segregation if I were a Negro. Let's be realistic, and take the Negro where we find him, and give him the opportunities he should have. And let us not delay it. We want to see this work progress, not be held back.

Mrs. John E. Hill of Pennsylvania spoke next, saying: "The Negroes object to the Bishop Payne Divinity School. The reason is not because of its poor

equipment but because their bishops insist on sending them there. They want to choose their own seminaries."

Bishop Keeler of Minnesota reminded Mrs. Hill of a familiar fact, saying: "White bishops insist that their candidates go to the seminaries they choose. White students are not free to select their own seminaries."

The Presiding Bishop clarified the Bishop Payne Divinity School question by saying: "The real difficulty there has been that we could not assure the students that there would be work for them after they were ordained."

The Southern bishops present were asked to speak to this point. Bishop Mitchell of Arkansas said that he had one candidate at Bishop Payne Divinity School, and that the young man chose



MRS. HILL: "The Negroes object to Bishop Payne Divinity School."

the school for himself, and did well. Bishop McKinstry of Delaware, observing that his is a Southern diocese, said that he had candidates at the school, and that they were very happy there.

Bishop Peabody then said:

General Convention in September directed that a study be made of the American Church Institute for Negroes, its relation to the National Council, and to other organizations. There has been very wide dissatisfaction with the way the American Church Institute work is done. It is felt that the Institute is not well reported. We know very little about it. Dr. Bentley does report, but he has not been in charge long. We should not take the rash step of voting money from the Reconstruction and Advance Fund to an organization which is on a much lower level of social philosophy than many other Christian institutions.

The Presiding Bishop asked, "What

do you mean by 'social philosophy'?"

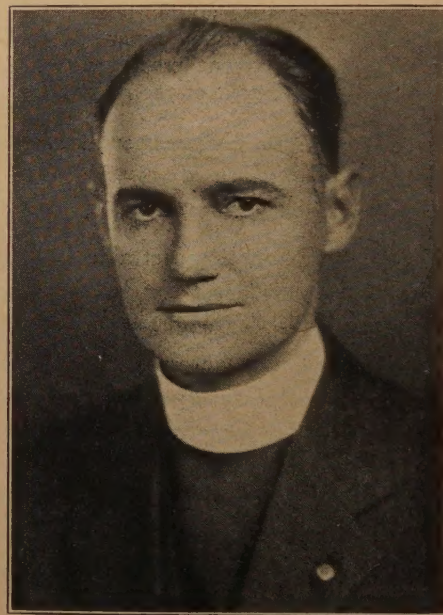
Bishop Peabody replied: "I mean segregation."

Dr. Bentley now exclaimed: "I don't know where Bishop Peabody has been. We have printed full reports, and other publicity, and sent it far and wide throughout the Church. This has been done systematically and regularly. I don't know what could have happened to Bishop Peabody's copies."

Bishop Dun of Washington inquired: "Don't you think we have an obligation to the Institute, when we got them to give up their own campaign for funds, because we would include them in our appeal? Our publicity had the Institute in all its lists."

Bishop Peabody, nothing daunted, sprang to his feet to say: "I object to spending the money without more study. We shouldn't hand out a large sum of money in these circumstances. A permanent official here has said to me: 'The American Church Institute for Negroes is the sacred cow. You mustn't ask them any questions.'"

Dr. Bentley responded, "I haven't



DR. BENTLEY: "We want to see this work progress."

come across any sacred cows. But I have seen a lot of bulls."

Mrs. Harper Sibley of Rochester returned to the question of segregation, saying: "I am absolutely opposed to segregation. I could not vote for the allocation of money to a segregated divinity school."

Bishop Carpenter of Alabama again reminded the Council of its obligation to the American Church Institute for Negroes, saying:

We got the money on the basis of some of it going to the Bishop Payne Divinity



School and other schools of the Institute. The names were on all our broadsides. People gave with full knowledge that some of the Reconstruction and Advance Fund was to go to the work of the Institute.

The Presiding Bishop once more cleared the air, saying:

The Negroes are enthusiastic about Bishop Payne Divinity School. Segregation is a difficult problem. It can't be settled in a short time. The Negroes want to be trained as leaders. The Southern dioceses have supported our missionary program as fully, proportionally, as any others. They would think it strange if we refused to spend *their* money in the South, except on a non-segregation basis. The best path toward non-segregation is education. The work has to be segregated now.

E. Townsend Look of New Jersey said a word here: "We are obligated to the Institute; there is no question about that."

Col. Jackson A. Dykman of Long Island agreed, saying, "I should feel that we had violated our obligation unless the Institute gets its share. A lot of nonsense is talked about segregation. In the Diocese of Long Island, we have fine Negro work. I see a good deal of its workings, with my bishop. The Negroes are not bothering about segregation; and some of them prefer it."

The debate ended at this point, having filled an hour and a quarter. The Presiding Bishop asked Dr. Bentley whether it would interfere with the program of the Institute if the appropriation [of \$600,000 for the Institute, and \$200,000 for the Bishop Payne Divinity School in particular] were voted; and, at the same time, a committee of the National Council were appointed by him to meet with the officers of the Institute within the next few days for conference. Dr. Bentley said that this would be satisfactory. The Presiding Bishop then put the motion, and the appropriation was carried.

The National Council committee appointed consisted of Dr. Clark Kuebler, E. Townsend Look, Mrs. Harper Sibley, and Miss Adelaide Case.

### Coöperating Agencies

The Committee of Reference has been working for two years on the relation of the coöperating agencies which have to do with young people, especially considering the integration of their work with that of the total program of Christian education. The committee has had the help of several coöpted members, among them Dr. Niles Carpenter; Mrs. Harold Kellerman of the Diocese of Washington; and Mrs. Henry Hill Pierce. These three were present, and prepared to answer questions. Bishop Peabody read the report.

To the great surprise of the large number of visitors who had expected an animated debate, there was no discus-

sion at all. A question was asked as to whether the various youth organizations had been consulted. Mrs. Kellerman replied that they had, and had expressed a desire to be more closely attached to the life of the Church as a whole. Bishop Carpenter of Alabama, chairman of the

Division of Youth, asked about the suggested new age limit: 14 to 21, the former one being up to 25. The Rev. William K. Crittenden, executive secretary of the Division of Youth, reminded the Council that the Churches (Baptist, Methodist, etc.), which have the

## National Council's Youth Work Policy

### 1. General Statement

There shall be long range and overall planning to integrate youth work into the total program of Christian education. In such a scheme a child should enjoy weekday activities of the Sunday Church school, should advance normally into a young people's society with unified activities and study programs, and on reaching 21 should begin to participate in the adult life of the Church. We believe that this can be achieved most effectively by the extension of our Christian education program rather than by the existence of a multiplicity of organizations, no matter how well they coöperate.

### 2. Coöperating Agencies

(a) Any organization for youth which accepts funds from the National Council shall be known as an *assisted agency*. Such an agency shall meet whatever standards the Youth Division may adopt and shall send to the Division and receive from it a representative on its governing board. Its personnel shall provide some service to the Division, and shall seek to identify itself with it.

(b) Any other agency for youth which meets the standards that the Division may adopt, even though it receives no money from the National Council, may be called an *approved coöperating agency*, and shall be asked both to send to the Division and receive from it a representative on its governing board.

### 3. Scope

The scope of the Youth Division shall be work with young people between the ages of 14 and 21, organized either in mixed or in separate groups.

### 4. Leadership Training

(a) The Youth Division shall develop as rapidly as possible leadership training for these groups, on provincial, diocesan, and parish levels.

(b) The Youth Division shall work toward having more workers, both staff and volunteer, in the field.

(c) The Youth Division shall encourage and promote camps, confer-

ences, and retreats for young people, because of their proved importance.

### 5. Standards

We recommend to the National Council that the Youth Division, in setting up standards for the coöperating agencies, consider the following criteria: (a) nature and validity of the organization's contribution to the life of the whole Church; (b) its stability and scope of organization; (c) the adaptation of its program to the needs of young people; (d) the training and professional competence of its personnel.

### 6. Programs

The Youth Division shall prepare and stimulate programs which shall assist the parish priest in his work with young people. The immediate need is for adequate and workable programs for the high school age group.

### 7. Administration

The youth work of the Church is of such importance that it must be supported in every possible way, and be strengthened both as to staff and budget. This will require reorganization with an expanded and reinforced staff. Choice of additional personnel should place due emphasis on knowledge of and experience in education and methods of group work.

### 8. Membership of the Division

The Youth Division within the Department of Christian Education, as authorized by General Convention, shall be given power to enlarge its membership by including persons specially qualified in the field of youth work.

### 9. Children

Children, younger than high school age, are in great need of more adequate training. Coöperating agencies caring for this age group shall be urged to work in close relation with the Children's Division of the Department of Christian Education.

### 10. Young Adults

Special provision shall be made for the training of young adults in the life of the Church.



onger age range divide their young people into lesser groups, while the Episcopal Church keeps them all in one group. He added, "For us, I approve the limit of 14 to 21."

Bishop Peabody then commented:

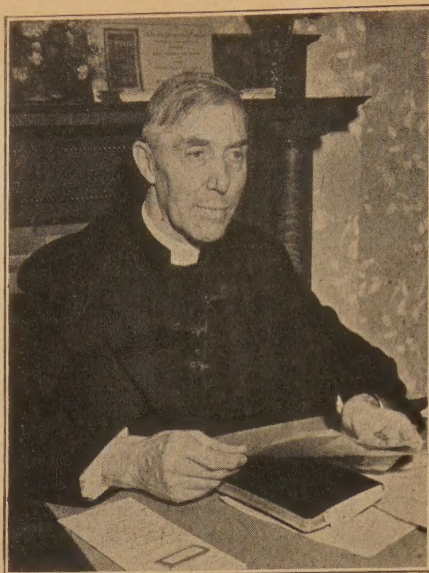
The Committee of Reference, which will study all cooperating agencies, began with those relating to youth for several reasons: (1) We are the only non-Roman Church not to have youth work under one organization; (2) CRYO has met with limited success, because the loyalty developed has been to a group, not to the Church; (3) While our youth work has merit, it ought to be integrated with Christian education; (4) The clergy are dissatisfied with the training they get in the seminaries for youth work; (5) The older clergy need more opportunities for training; (6) The present organizations touch so few. If the GFS and other such bodies could be diverted to one organization, there would be added strength.

A motion was then made to accept the findings and recommendations of the report. The motion was seconded and carried unanimously.

### Resolution Honoring Bishop Tucker

On motion of the Rev. Dr. Horace W. B. Donegan of New York, the following resolution was unanimously adopted:

Resolved: that the members of the National Council by rising vote express their



BISHOP TUCKER: Presided at last Council meeting.

gratitude and appreciation to the Presiding Bishop, Henry St. George Tucker, for his wise leadership as President of the National Council, and extend to him their best wishes for the days ahead.

[More Council news next week.]

### RADIO

#### Dr. Van Kirk Retires From His Program, "Religion in the News"

Thousands of followers of Dr. Walter W. Van Kirk's popular radio feature, "Religion in the News," were surprised and dismayed when he ended his broadcast reporting the Seattle meeting of the Federal Council with a personal note. "For some 14 years," he said, "I have been honored by the Churches and privileged by the National Broadcasting Company to be the commentator on religion in the news. . . . I have now come to the point where for purely personal reasons it seems necessary that I relinquish the microphone to others—at least for a considerable period."

Dr. Van Kirk is the dean of religious commentators on the air. His program, "Religion in the News," is sponsored by the Federal Council of Churches and by state and local councils, but it has always been produced as a sustaining feature, free from advertising, and has been conducted on a thoroughly ecumenical basis. Despite its rigorous demands on his time, Dr. Van Kirk has contributed his services without remuneration. Even his traveling expenses have generally been met by the Federal Council, in which he serves as secretary of the Department of International Justice and Goodwill and co-secretary of the Commission on a Just and Durable Peace. He has broadcast from all parts of the United States, and

from such scattered places as Lima, Havana, London, Stockholm, Geneva, and Tokyo—the last-named only a few weeks after the occupation of Japan by American forces.

Now Dr. Van Kirk is about to take a well-merited vacation, to recoup his strength and his health. Beginning April 1st, he will have a six-months' leave of absence from his Federal Council duties. He says he is going to spend his time loafing in Southern California and fishing in Montana. ("Best mountain stream fishing in the world," says he.)

The program, "Religion in the News," was originated by Dr. Stanley High in 1930. Dr. High carried it on for about two years, after which it was taken over by Dr. Van Kirk, who has continued it ever since. While there have been occasional guest broadcasters, he has carried it on week by week from 1932 to the last month of 1946. Frequently offered commercial sponsorship, Dr. Van Kirk and NBC have steadily declined to have the program commercialized in any way.

Dr. Van Kirk receives about 1,000 letters a week as "fan mail," with many times that amount when he deals with some especially acute problem. Virtually all of it is favorable, and complaints of bias or unfairness are so rare as to be almost non-existent. News of the Roman Catholic and Orthodox worlds is covered, as well as that of Protestantism. Only once, on the sharply debated issue of Franco Spain, did he receive an official protest from any religious body.

"The response to my program," Dr. Van Kirk observed, "convinces me that



#### Dr. Barnes Elected Secretary

The Rev. Dr. C. Rankin Barnes was elected secretary of the National Council, to succeed the Rev. Dr. Franklin J. Clark. Dr. Barnes succeeded Dr. Clark as secretary of the House of Deputies, at the meeting of General Convention in September.



NOTED BROADCASTER: Dr. Van Kirk takes leave of microphone after 14 years.



the rank and file of people genuinely desire a coöperative Christianity. They are in favor of anything that brings Catholics, Protestants, and Jews closer together, and impatient with any kind of ecclesiastical rivalry or warfare. If I can't say something good about any religious body, I don't say anything at all."

Mrs. Van Kirk will share her husband's "double Sabbatical." No doubt they will spend a part of it with their daughter, Marcia, whose husband, David Van Tassel, was recently discharged from the Army and is now completing his law course. But Dr. Van Kirk's first job is going to be fishing. "The trout in Montana streams are real fighters," he says, "and the bass in Flathead Lake are th-a-a-t big!"

#### Editor's Comment:

We don't begrudge Dr. Van Kirk his vacation, but we hope he'll be back on the air next fall. His broadcasts have been one of the most important factors in making the American public aware of the significance of religion in the news, and developing among them an appreciation of the large measure of coöperation among the various Christian communities, and even across interfaith lines.

## ORTHODOX

### Patriarchal Church to Hold Sobor

The Patriarchal Russian Orthodox Church in America will hold a *Sobor* (general council) in New York on February 12th, on instructions from Patriarch Alexei of Moscow. The Patriarchal Church is distinct from the Russian Orthodox Church in America headed by Metropolitan Theophilus.

Arrangement of the *Sobor* was made by Archbishop Adam of the patriarchal diocese of Philadelphia, who has just returned from a two-months' visit to Moscow, where he discussed matters affecting Russian Orthodox congregations in this country with Patriarch Alexei and other Churchmen.

"The forthcoming *Sobor*," Archbishop Adam said, "will be the first ever held in this country by the Patriarchal Church. It will discuss the question of bringing about the reconciliation of the . . . Church headed by Metropolitan Theophilus, and will also deal with ecclesiastical and organizational matters affecting the Patriarchal Church." Among those who are expected to attend the meeting are Metropolitan Benjamin, Patriarchal Exarch of the Aleutian Islands and North America, Archbishop Makary of New York, Bishop Theodore of Chicago, and Bishop Anthony of San Francisco. Archbishop Adam said that Patriarch Alexei would probably send a representative. [RNS]

## The Church and the Federal Council— An Appreciation

By the Rt. Rev. Harwood Sturtevant, D.D.

Bishop of Fond du Lac

RECENTLY I had one of the greatest privileges that could come to any Churchman. On the appointment of the Presiding Bishop I was one of the representatives of this Church attending the Biennial Meeting of the Federal Council of Churches of Christ in America at Seattle December 4th to 6th. It was a significant meeting whose effects will reach far into the future and prove a tonic for the faith and Christian action of today.

Our entire delegation of 19 was present the whole time, participating in every important discussion, sharing responsibility on every important committee. I rejoice that we were there. While we gave much to the thought of the meeting, we received far more than we gave. If now we can pass on to the rest of the Church some of the spirit, knowledge, and charity that we received, it will be a blessing.

I am one of those who had misgivings about our joining the Federal Council in 1940. I voted against it. I feared that we would compromise some portion of our Catholic heritage, jeopardize our Church aims, become tarred with some kind of sectarian brush, or at least lose something of the high place we thought we held in blessed isolation as a bridge of some kind between Catholic and Protestant bodies, and throw ourselves irrevocably into the latter camp. While seeing the need of a united voice for Christianity, I feared that we would be merely adding an uncertain note to an already discordant chorus. There were other fears preached by fear-mongers: we would lose face in our communities by the new associations; we would be cut off from all hope of a Catholic reunion in our time; we would be losing some of the gains that we had made since the Oxford Revival.

None of these fears have been realized! Not only have we been received with utmost courtesy, brotherliness, and Christian charity; our theology and polity have never been embarrassed by any majority action of the Biennial Meeting. (And breathe

it not from the house-tops, the so-called Liberalism of some of the member Churches is not nearly so marked as it is in the Liberal wing of our own General Convention!)

The fruits of Edinburgh and Oxford in 1937, to which our Anglican leaders contributed so much, and the plans for the World Council of Churches have become articulate in the Federal Council as in no other group in America today. There appears to be greater hunger and yearning for liturgical advance, for steps toward unity, and for bringing the Gospel of the living Christ to a starving world than I see in any other group of Christians. We would be losing something—possibly our own souls—and denying something—possibly our right to exist—by failure to share with such a living part of the Body of Christ as this consecrated, earnest association of 24 Churches representing 27 million members.

To those Episcopalians who do not know that the word "Protestant" does not appear in the Constitution of the Council, may I say, that it is organized on a basis broad enough to welcome all branches of historic Christianity, Protestant or Catholic, which are committed to the practice of coöperation with other Churches. Since 1938 three Eastern Orthodox Churches have been received into membership. The door is open to others including the Roman Catholic if it can qualify by abandonment of its isolation. All Churches which share the basic faith in Jesus Christ as "Divine Lord and Saviour" are eligible. Firmly Trinitarian, the Council does not enter further into details of doctrine, its function being practical rather than theological. It has no creed of its own; it is in no sense a super-Church; it is the creature of the Churches which compose it.

I am glad that we are in it. I believe that it is holy and a Catholic body. I think that the Federal Council is stronger, and that the Episcopal Church is much stronger and finer because of our membership in it. We have a lot to give, and a lot to get. May we increasingly do both!



## ORTHODOX

### Ecumenical Patriarch May Resign

Rumors that Maximos V, the Ecumenical Patriarch of Constantinople, may resign because of illness were strengthened by the announcement that the Patriarch will leave Constantinople December 30th for Switzerland to be examined by physicians there. Whether he resigns or not is expected to depend upon the result of the examination. During his absence, Metropolitan Thomas of Chalcedon will serve as acting Patriarch.

Patriarch Maximos, who was elected last February to succeed Patriarch Benjamin, has been ill for several months and was previously advised by his physicians to take a six months' rest cure. Members of the Supreme Synod have been handling minor administrative matters, but it is thought advisable that Maximos resign, rather than appoint a substitute to carry on his work during his illness.

Should the Patriarch resign, it is thought that Metropolitan Joachim of Derkos will be elected as his successor. There is also the possibility that Maximos would be reelected some day, since more than 50 patriarchs in the past have occupied the ecumenical throne more than once. [RNS]

## ROMANIA

### Representative to Come to USA

The Holy Synod of the Romanian Orthodox Church, meeting in Bucharest, has announced that it will send a representative to the United States to resume relations with Romanian Orthodox churches in this country. It seems likely that the mission will be intrusted to Bishop Polycarp, who spent several years in the United States.

The Synod also announced that Patriarch Alexei of Moscow will visit Bucharest early next year to return a recent courtesy trip to Moscow by Patriarch Nikodim of the Romanian Church. The question of relations with the Russian Church was not brought up at the Synod, but plans were discussed to effect closer ties with the Church of England. [RNS]

## CEYLON

### Basis of Union Submitted

A basis of union for non-Roman Christians in Ceylon has been drawn up by a committee of delegates from the Church of England, the Methodists, Baptists, Presbyterians, and members of the South India United Church in that

island. The proposals are issued in the form of an interim report which is to be considered by each of the negotiating bodies.

The report will be presented to the diocesan council of the Church of Ceylon by the Anglican delegation, the leader of which was the Sinhalese Assistant Bishop, the Rt. Rev. Lakdasa de Mel.

The proposals follow the general lines of the South India Scheme, but it is provided that the ministries of the uniting bodies should be unified from the inauguration of the union. Bishops of the Anglican Communion, duly elected to be bishops of the united Church, would receive, by prayer and laying on of hands from ministers of the other uniting bodies duly appointed for the purpose, a wider commission to exercise their ministry as bishops in the united Church. Immediately thereafter the other persons duly elected to be bishops of the united Church would be consecrated.

Thereafter, the bishops of the united Church would bestow by prayer and laying on of hands on all the clergy of the uniting bodies in their respective dioceses who desired to be presbyters in the united Church and were eligible to be so, a wider commission to exercise their ministry as presbyters in the united Church.

## JAPAN

### Service of Rededication Held

A service of rededication, sponsored by the Brotherhood of St. Andrew, was held on the grounds of the destroyed Central Theological College, Ikebukuro, Tokyo, on St. Andrew's Day, November 30th. Among those who participated in the service, which was attended by nearly 3000 persons, were the Most Rev. Paul Shinji Sasaki, Presiding Bishop of the Nippon Seikokwai, the Rt. Rev. Jiro Sasaki, Bishop of Kyoto, and Lt. Col. Paul Rusch of Allied Headquarters in Japan and a former professor at St. Paul's University, Tokyo.\* The Bishop of Kyoto and Colonel Rusch made addresses to the gathering. The outdoor altar, which was constructed by American officers and servicemen, had for a dossal the gold brocade curtains from Baron Iwasaki's home, and the altar cross was that sent to the late Dr. Takamatsu from Christ Church, Cambridge, Mass. The campus of the theological college, completely destroyed by the war, was specially selected for the service of Evensong in order to acquaint the

\*Others participating in the service were the Rev. Peter S. Takeda, chaplain of St. Luke's International Hospital; the Rev. John M. Sobogaki, who conducted the brief service of rededication; and Prof. Soichi Tsuji, who directed the choir which sang Evensong.



ST. ANDREW'S DAY SERVICE IN TOKYO: Three thousand persons thronged the grounds of the destroyed Central Theological College for the service of rededication sponsored by the Brotherhood of St. Andrew in Japan. Among those present were the Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan], the Bishop of Kyoto, and Lt. Col. Paul Rusch.

Acme



Churchmen with the situation facing the Church in its rehabilitation plans, and to give them the opportunity to make their offerings toward the national cathedral fund. In the bulletin of the service, the following announcement appeared:

In years preceeding the war, the annual Thank Offering of the Brotherhood was given, in turn, to the diocesan bishops of the Nippon Seikokwai, for mission extension work in their dioceses. Beginning with this St. Andrew's Day offering, the offering will hereafter go to the building fund of the national cathedral to be built on this site. . . .

During the singing of the hymn, "Now Thank We All Our God," the congregation filed up to the high altar to present their offerings, which were blessed by the Presiding Bishop. The offering amounted to Yen 6,157.68, to be added to until the fund for the national cathedral is completed.†

In a letter to THE LIVING CHURCH, Colonel Rusch says:

Now is the crucial time for everything; either Japan comes our way or goes another. I sincerely believe that Japan now truly wants Christianity. But food shortages, housing shortages (there will be 200,000 Tokyo families still in tin shacks this winter), and a peace treaty must come before much more can be done. After that, we ought to move in with all our might and power and brains.

## LIBERIA

### Changes in Field

By the Rev. A. A. PACKARD, OHC

The American Church's oldest foreign missionary field, the West African Negro Republic of Liberia, lies northwest and southeast along the coast, which is irregularly indented, covering some three or four hundred miles. Here the work has been concentrated for more than a century at two of its three bases of operation, namely Cape Palmas in the extreme southeastern section, and Monrovia, the capital city about two-thirds of the way up toward the northwest. Cape Mount lies behind the latter, almost at the edge of Sierra Leone. At these main points the Mission is still strongest, and affects the surrounding territory as well.

Personnel changes have taken place at every one of these stations during recent months, due to the inevitable furloughs, and also the new episcopal régime, since Bishop Harris, possessing the over-all view of the district which only its "overseer" can have, naturally has shifted men

where they might perform increasingly effective service. Cape Mount has lost the Rev. Packard Okie and the Rev. Charles Matlock, White priests returning to the States. The Rev. Bolling Robertson of Virginia is in charge now—the sole White clergyman on the staff at the moment. The Rev. James D. Kwee-Baker, for 17 years the devoted local rector and head of the town's government elementary school, was transferred to St. Thomas' Church, Krutown, Monrovia. This leaves at Cape Mount, in addition to Fr. Robertson, the Misses Lois Robison and Jane Saxton of Bronxville, N. Y., who are doing splendid work in joint charge of Bethany Hall School for girls. This, with St. John's School for boys, constitutes "The Episcopal High School." Owing to the loss of some native teachers, the White staff has been pinch-hitting with double teaching duty.

Buildings and scholars' material for the educational plants are also being improved. Fr. Robertson is temporarily holding down four jobs: rector, principal, responsibility for nearby country outstations, and acting treasurer of the district. For the rural work he is aided greatly by Capt. Sedden of the Church Army, who does evangelistic preaching and teaching. Dr. Frank Mears continues in effective charge of St. Timothy's Hospital, for which some additional equipment is coming from Monrovia. No head nurse has as yet been obtained to succeed Miss Jean Gee, who had to return to the USA for family reasons.

After 20 years of service, the Ven. Harvey A. Simmonds and his family have gone back permanently to America. He spent most of that period at Cape Mount, and has been a tower of strength as archdeacon, treasurer, and in various other diocesan positions. Recently he took charge at Bromley before closing his unsurpassed record of devoted labor for Liberia. Fr. Kwee-Baker conducts services at six places in and around Monrovia, and Bromley, 15 miles up the St. Paul River, where the Julia C. Emery Hall for girls is operating well.

Early in July a successful convocation of the whole district was held at Trinity Pro-Cathedral, highlighted by the new Bishop's stirring "charge," and numerous plans for the vigorous prosecution of spiritual tasks on all fronts. Ten thousand dollars has already been raised by Liberia for the R&A Fund—an unprecedented financial achievement for a poor people, as American standards go. Reorganization of the Woman's Auxiliary and the formation of a Sunday School Union were only two of the several forward steps undertaken. Later the Bishop flew to Leopoldville, Belgian Congo, for a Central and West African interdenominational missionaries' con-

ference, before flying to General Convention.

The Ven. Simon B. Yudusie is the full-time priest at Cape Palmas. He is in addition, archdeacon of Cape Palmas and made a visitation in November along the Kru coast, where a string of small stations are receiving regular supervision. Since one of the most serious needs of the entire field is that of obtaining and training adequate recruits for the sacred ministry, a definite beginning has been made with two candidates and four postulants for Holy Orders who are studying under Archdeacon Yudusie. They show promise and a willingness to persevere toward the goal of increasing both the quantity and quality of Liberian clergy. With less than a dozen really active priests, helped as they are by a few retired men, the district uses each man to the limit—and prays for many more.

## YUGOSLAVIA

### Patriarch Gavrilko Returns

Seemingly reliable reports from Belgrade, Yugoslavia, state that the Patriarch Gavrilko, head of the Serbian Orthodox Church, has returned to Yugoslavia to take up his duties. The Patriarch has been living in exile in Rome. During the German occupation of his country of adoption (he is a Montenegrin highlander), the Patriarch showed exemplary courage.

## PHILIPPINES

### Post-War Confirmations

Bishop Binsted of the Philippines left Manila on December 3d, the 18th anniversary of his consecration, for his first post-war confirmation visitations in the Mountain Province. The Bishop expected to be absent from Manila for about three weeks.

## ENGLAND

### Christmas Message Sent

A message of goodwill from the British Council of Churches was conveyed on Christmas Day to all German prisoners interned as prisoners of war in Britain. The message was signed by the Archbishop of Canterbury, Dr. Fisher, president of the Council and chairman of its committee on war prisoners.

In addition, each German chaplain received a gift of wine for the service of Holy Communion, as a token of Christian fellowship. Many churches invite prisoner camp congregations to join with them in singing carols and in holding other Christmas services. [RNS]

†The joint commission headed by the Archbishop of Canterbury, the Archbishop of the Church of England in Canada, and the Presiding Bishop of the Episcopal Church has announced that more than Yen 5,000,000 has been raised in rehabilitation funds for the Nippon Seikokwai.



## Four Great Bishops

THE turn of the year marks the retirement from active service of three of the most prominent leaders of the Church in the past generation — the Most Rev. Henry St. George Tucker, Presiding Bishop; the Rt. Rev. William T. Manning, Bishop of New York; and the Rt. Rev. James M. Maxon, Bishop of Tennessee. Another of our leading bishops, the Rt. Rev. James De Wolf Perry, retired Bishop of Rhode Island and former Presiding Bishop, has also recently completed his active ministry.

All of these, and other bishops whose resignations were accepted by the House of Bishops at the time of General Convention, are retiring in accordance with the Church's new policy of requiring the retirement of older bishops. But though they will no longer hold their jurisdictions, these bishops will by no means be lost to the counsels of the Church. They retain their seats and votes in the House of Bishops, and will be available both within and without that House for the advice and consultation that can be wisely given out of the experience of these elder statesmen. The Church will be well advised if it takes frequent advantage of this store of wisdom and accumulated experience in its national and diocesan deliberations.

It will be difficult for most of us to think of the national Church apart from the capabilities and winning personality of Bishop Tucker. No man, in the 158 years that the Episcopal Church has had a Presiding Bishop, came to that high office with wider experience in the work of the Church, both at home and abroad, and few, if any, of our 18 Presiding Bishops have left so strong an impress of their personality upon the Church's life and personality. During the nine years in which he was Presiding Bishop, Bishop Tucker was the chief consecrator of 55 bishops — a record surpassed only by Bishop Tuttle, who consecrated 72 bishops during the 20 years of his primacy. (By comparison, William White, whose episcopate lasted 49 years, for 42 of which he was Presiding Bishop, consecrated 26 bishops and assisted at the consecration of one other). Bishop Tucker is the only man who has ever served as bishop of a foreign missionary district (in Japan), as bishop of a diocese (Virginia), and as Presiding Bishop. His travels as Presiding Bishop have taken him into virtually every diocese and domestic missionary district of the Church, and into several overseas and foreign ones as well. In addition, he has served in various positions of interdenominational leadership, the most notable being his two-year term as president of the Federal Council of the Churches of Christ in America. To Churchmen and non-Churchmen alike he has long been a symbol of Christian leadership of the highest type; but to the clergy

and laity of his own Church he has been the beloved and respected *pastor pastorum* — our chief bishop and Father in God.

If it is going to be difficult for us to think of the national Church without Bishop Tucker as its Presiding Bishop, it will be equally hard to think of the great dioceses of New York, Rhode Island, and Tennessee without Bishops Manning, Perry, and Maxon as their respective diocesan heads. Here is indeed a triumvirate of thoroughly Catholic bishops — Catholic with a big "C" because of their unwavering championship of the undiluted Faith of the Church, and catholic with a small "c" because of the universality of their interests and the broad fields of their leadership. Bishop Manning as "first citizen" of the world's greatest metropolis, Bishop Perry as an ecclesiastical statesman who greatly broadened the scope of the Presiding Bishopric, and Bishop Maxon as the animating spirit of the Forward Movement and as one who had much to do with the shaping of the Church's policy during the critical depression years — each of these has won a unique position in the life of the whole Church as well as in his own diocese.

To each of these — four of the greatest bishops in the contemporary life of our Church — we wish Godspeed, and the enjoyment of a well-earned rest. But we shall not bid them farewell, for we pray that the Church may have many more years of their wise counsel, the fruit of their long and varied ministries. Despite their retirement, each of them will continue to be, "to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity"; and we pray "that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord Jesus, the righteous Judge."

### REQUIEM FOR THE LIVING

THE word unspoken,  
The treasure unspent,  
The lifeless token,

The flock of petty sins unshriven,  
The desolate to whom naught is given,  
The ascents that we never try,  
The little deaths we never die:

A tragic story  
For man created  
To sing God's glory.

E. C.



## THE TEN LEPERS

St. Luke 17:11-19

TEN wretched beggars stood one afternoon  
Beside the road where rumor had it then  
The Holy One of Israel would pass.

And there they cried aloud, unwanted men,

To Him who wants us all; He passing by  
Restored them to our human company.  
Their common anguish gave them brotherhood  
Until that sorrow vanished; then but he

Who, being alien, turned to give his thanks  
To God who pities outcasts' miseries;  
The nine complacent others went their ways  
Nor saw that faith, not anguish, makes us His.

GEORGE W. MORREL.

*Changes in the National Council*

THE December meeting of the Council, in a year in which General Convention has met, is always a time of change. There are new members; and old members, some of them ending long terms, are gone. This December, there was a far more striking change. Bishop Tucker was presiding for the last time, and Bishop Sherrill, though he sat in the back of the Council Room and said very little, was present. A new era was about to begin.

Resolutions, with a standing vote, could not quite express all that everyone was feeling. Bishop Tucker took it all very simply and quietly, as he takes everything. He will be missed. But it is understood that he will be appointed a member of the Overseas Department and that the National Council and the Church will still have the great blessing of his knowledge and his vision.

Two resignations were received and accepted with regret. The first to come was Dr. Addison's. He will be missed not only in the Church Missions House but throughout the Church. The second resignation was that of Dr. McGregor. He, too, will be missed, at headquarters and in thousands of churches, parish houses, and rectories all over the land. Since 1933, Dr. McGregor has been doing his fine work for Christian education. That work is known to the Church at large in some measure, that is to say by means of the plans Dr. McGregor has formulated and the help he has given in carrying them out. But perhaps Dr. McGregor's greatest contribution to Christian education is known best only to individuals, thousands of them, to be sure, but still to individuals who have no access to print. Many a family has been awakened to its responsibility for the Christian nurture of the children of the family; many adults have come to see

that they were uneducated so far as religion was concerned, and have gone about improving themselves. Best of all, Dr. McGregor has taught many that worship is the center of religion, and that education in worship is the most important part of Christian education. He will be missed, but it is to be hoped that his counsel will often be sought.

For some unexplained reason, the December meeting attracted an unusually large number of visitors. It was interesting to note the patience with which they sat through the reading of long reports, and the interest they took in every discussion. Most interesting of all was the evident fact that the majority of them were visiting the National Council for the first, or, at most, the second, time. It is a good sign, this extension of interest in the sessions of the National Council. After all, the Council is the Board of Directors of the Church's missionary enterprise—which is the enterprise of every member of the Church.

Because of holiday conditions it is necessary to defer to next week the report and comment upon some of the matters considered at Thursday's session.

*"A Christian Obligation"*

WHO WAS it that said, "In a few years the Christian Church will be professing penitence for many of the things we are doing right now"? The statement might well be applied to the Allied policy toward prisoners of war. A year and a half after the end of the fighting war, more than two and a half million men are being held by the Western nations as prisoners of war. How many may be working as slave laborers in Russia nobody this side of the iron curtain knows.

There are two things that we as Christians can do about this situation. One is to let the President, Congress, and the United Nations know that we think it is an intolerable condition. If it is within the letter of the Geneva convention, it is only on the technicality that the peace treaties have not yet been signed, and so we are still legally in a state of war with the ex-Axis powers. The other thing we can do is to render such humanitarian assistance as we can to the POWs and displaced persons still held in Britain and the Western European countries. We can do nothing for the Russian slave laborers, except to pray for them.

In this issue, Dr. Tracy Strong tells of the continuing work of the War Prisoners Aid of the YMCA among these forgotten men. His article supplements our recent interview with one of the workers, Henry Söderberg [L.C., October 27th]. Our own Church has a share in this work, both through Church World Service and through a direct contribution to the International YMCA. We must continue that contribution as long as the need continues—and that may be for a long time. It is a truly Christian work, and one that ought to be better known by Church people.



# A Christian Obligation

*Continuing Service among Prisoners of War and Displaced Persons*

By Tracy Strong

General Secretary, World's Committee of the Young Men's Christian Association

**T**WICE-FORGOTTEN men, corralled in camps and controlled communities, forced into labor gangs and mine-sweeping units, or patiently dying or surviving in hospitals far away from family care, look to the Churches and the YMCA for friendly, continued, and understanding help and service. In September, 1946, War Prisoners Aid of the Young Men's Christian Associations and the Ecumenical Commission for Chaplaincy Service began their eighth year of cooperative service to prisoners of war and the second year for displaced persons. It's an old, old story but ever new. The growing spiritual needs of the 2,562,000 prisoners of war and the desperate, uncertain plight of 782,000 displaced persons, most of whom will not be repatriated, have become a great Christian obligation and a spiritual opportunity.

Two questions are asked by thousands of these men: "When are we going home?" "Is there still a meaning to life?"

The first question involves political, economic, and governmental issues which penetrate the depths of the international situation and which can only be decided by the highest governmental authorities. We are using our influence in the places of authority to secure an early release or at least a clear statement of policy from the governments concerned.

## POST-WAR TREATMENT

"Is there still a meaning to life?" strikes at the root of our Christian faith and service. These easily forsaken men are in danger of losing the power to trust and the will to believe. These men of the masses were born children of a forlorn hope. They fanatically craved for a "sense of life which wasn't there." They tasted the bitterness of defeat and disillusionment but were fortified temporarily by the belief that they were honorable prisoners of war with certain international protection. When the war ended, they waited without news. Then they started home with dimmed joy and dread, not knowing what to expect but ready and determined to start afresh. They believed that "a solution was possible if they were allowed to live, to transform life as 'honorable men.'" Their journeys were suddenly interrupted. They were shunted onto a siding in another country and reached again the dead end of a prison camp. The promises of the victors sounded strikingly similar to those of



TRACY STRONG: "It is prayerfully hoped that the Churches will sense this opportunity as a Christian obligation."

their former leaders. Is it strange, therefore, that these young men, who early lost, or never had, a faith in God and gradually developed a fear and now a contempt for man, should press this question?

"To whom then shall we go?" These words and the present situation present a unique opportunity to the Churches and the YMCA. Their services are based on a living faith in God and the inherent value of every man. Their tested programs in the camps include a football given in His name and aids to the highest liturgical forms of worship. Their representatives are Christian men who day by day perform the arduous services of visitation, personal interviews, sharing suffering, facing unanswerable problems, and preaching by word and deed the Christian gospel. In a remarkable but humbling manner, the Churches and the YMCA have won the confidence and trust of these men. We have promised to stay with them "until the last man is free." A failure now to live up to this promise may destroy the last flickering grounds for hope and faith of many of these men.

The Churches and the YMCA re-adapted their worldwide programs for all prisoners to a service primarily for displaced persons and German, Hungarian, and Japanese prisoners of war. By June 30th of this year, the work was closed in the United States, Japan, the Philippines, Sweden, and most of the isolated centers in South America and the West Indies. It was greatly diminished by July 1st and will probably cease by December, 1946, in Canada, India, Palestine, Australia, New Zealand, Switzerland, Kenya, and North and South Africa. However, the services were expanded in Germany to all three zones, in France, Italy, Austria, Belgium, Holland, Great Britain, and Egypt and became more complex.

The War Prisoners Aid of the YMCA spent or distributed materials amounting to \$2,948,525 during the period from October 1, 1945, to June 30, 1946. This was made possible by the large stocks of surplus supplies, the balance of funds from the National War Fund in the United States and other countries, the increasing payment by prisoners, and the growing interest and support from the Churches. Of the above amount, the Churches contributed \$81,108.

The Ecumenical Chaplaincy Commission of the World Council of Churches spent over \$125,000 during the same period, of which \$97,392 was contributed by the Churches in the United States. Their highly significant ministry included the appointment of special neutral pastors, adding theological institutes among prisoners, strengthening the fellowship among prison chaplains, publishing religious books, sermons, and devotional literature, and interesting the Churches of the countries in which the prisoners were interned in these members of the Christian Church.

These vital services will be continued during the last six months of 1946 and, if necessary, until the end of 1947. From all indications, the YMCA will be working in 17 countries, using over 130 field workers, and maintaining its service of supplies, printing presses, and all-round program with an increased emphasis on the primary of its religious ministry.

## GERMANY

In Germany a program of activities is being conducted among 782,000 displaced persons, of whom 418,000 are Poles; 97,000 Latvians; 58,000 Lithuanians; 32,000 Estonians; 24,000 Yugo-



slaves; 62,000 of undetermined citizenship; and 81,000 from 60 different nations, including North and South America, various countries in Africa, and practically every nation of Asia.

The World YMCA-YWCA, in close coöperation with the UNRRA, is carrying on a much-appreciated service, including leadership training, conferences of religious leaders, boys' and girls' camps, visits to displaced persons' camps, and the restoration of Christian fellowship. The staff is made up of 60 full-time trained secretaries representing 16 different nationalities.

Arrangements are being completed with the World Council of Churches, the American Lutherans, the Northern Baptists, and the Church of the Brethren whereby special religious workers are to be appointed to work in close relationship with the World YMCA-YWCA in rendering a special religious ministry to the camps. The cost for these workers will be borne by the Churches concerned.

In Germany a service is carried on among 155,000 prisoners of war, 195,000 in forced labor units, 52,000 prisoners of war and ex-prisoners of war in hospitals, and 100,000 civilian internees held in the British, American, and French zones under the leadership of 12 field secretaries and 33 warehouse, office, and other workers.

If sufficient funds are made available by the Churches, it is anticipated that from three to five new "pastoral secretaries" will join the 30 or more German pastors and YMCA leaders to serve these needy men.

*Der Weg*, a religious periodical, is now published and circulated among

these appreciative thousands. The need for religious books and pamphlets calls for the publication of thousands of volumes.

#### OTHER EUROPEAN COUNTRIES

In France, a coöperative and carefully coördinated service with the Chaplaincy Commission is carried on among the million or more German prisoners of war through visits by 12 secretaries who also help supply the spiritual needs. These German prisoners, scattered in camps and working detachments, represent the largest Protestant communion in France.

In Belgium and Holland there is a wide-open opportunity for a religious message and service among 200,000 prisoners who remain in British, American, and Belgian custody and with thousands of teen-age boys through a coöperative Church-YMCA program, one-half of the expenses being provided by the Church of the Brethren in the United States.

In Italy among 160,000 German prisoners held, a unique service is being rendered by German representatives of the YMCA. Large religious gatherings are addressed by the secretary at the express wish of the British, who say, "He is the most effective morale builder in Italy." A theological seminar is held regularly at Rimini, the largest center for prisoners.

In Austria the displaced persons and prisoners of war are in a most precarious situation because of the desperate food conditions. A number of "International YMCA Foyers" have been established in strategic centers in the new settlements for displaced persons.



AMONG DISPLACED PERSONS: *Louis Sourek (right), former YMCA secretary in Czechoslovakia and later himself a displaced person, is now helping other displaced persons in central Europe. With him is Warren G. Fuller.\**

In Great Britain nearly 400,000 German prisoners are held. Eighty per cent are in labor units. Fifteen YMCA secretaries visit the hundreds of centers regularly. One of the most significant single pieces of service to prisoners of war is in the special camp No. 174. Over 100 theological students and 250 secondary school teachers are in training. Leading German scholars and Church leaders have visited the camp and consider it an essential part in the rebuilding of Germany. An extension of the educational program among 200,000 prisoners of war is now in progress. Over 100 motion picture projectors are used for weekly shows. Fifteen thousand books are printed weekly by the YMCA prisoner press. It is expected that prisoners will continue to contribute 80% of the expenses; the balance will be provided by the YMCA and by the British Churches.

In other countries, including China, India, Burma, Canada, Egypt, Kenya, and North Africa, the YMCA services continue.

The increased interest of the Churches of the United States and the resulting financial coöperation through Church World Service and the national Church bodies justify our conviction that these highly multiplying services may continue. As gifts from the National War Fund decrease, its final campaign having been conducted over a year ago, it is prayerfully hoped that the Christian forces in the Churches of the United States will sense this opportunity as a Christian obligation.

\*As a boy Mr. Fuller spent a summer in a YMCA camp in Czechoslovakia, where Mr. Sourek was the director. Eleven years later Mr. Fuller returned to Europe, this time in the uniform of the UNRRA. In a concentration camp at Neumarkt, Germany, the two met again, for Mr. Sourek had been imprisoned during the war.

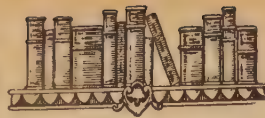


FIELD DAY: *The program of the YMCA and YWCA among displaced persons in Europe include field days in many places, with demonstrations of supervising play, and the supplying of musical instruments and other equipment.*





# BOOKS



—THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR—

## Launching Interseminary Series

**THE CHALLENGE OF OUR CULTURE.** Edited by Clarence Tucker Craig. New York: Harper's, 1946. Pp. 205. \$1.50.

**THE CHURCH AND ORGANIZED MOVEMENTS.** Edited by Randolph Crump Miller. New York: Harper's, 1946. Pp. 255. \$1.50.

These two books constitute volumes one and two, respectively, of a projected series of five to be known as the Interseminary Series. Each is the product of a number of authors, a majority of whom are serving upon the faculties of various theological seminaries. The books however are in no sense symposia; but rather reflect the united viewpoint of two commissions that were selected under the aegis of the Interseminary Movement for the purpose of creating study material for a national conference of theological students scheduled for June, 1947, and for the thoughtful consideration of the Christian public in general.

In an effort to put the finger upon what ails our contemporary civilization, the first book delves into such questions as the influence of a machine age upon men, and the effects of power rivalries, racism and caste, personal tensions, and secularism. It is pointed out that our present culture is mechanistic, and that we attempt to "take refuge in organized social welfare, a kind of Western equivalent of the Tibetan prayer wheel" (p. 182). The need of a rebirth of individual responsibility and self-discipline is suggested, especially among the laity, "because they are better informed and more numerous and often more religious than the clergy" (p. 199).

The second volume attempts to evaluate both the elements of resistance to the Church and the possible resources for good that may be found in organized movements such as radical secularism, fascism, social service, fraternalism, scientism, humanism, vocationalism, and cults. It is conceded that the Church has fallen short of its mission because "men . . . will adopt inadequate and dangerous faiths unless they are provided with an adequate and beneficent faith" (pp. 43f). The vexing problem for the Church is therefore "to implement a revolutionary ethic without resorting to revolutionary means" (p. 98). Currently the Church "ceases to be able to comfort the afflicted because it is afraid to afflict the comfortable" (p. 129). It is on the defensive and does not realize that "the business of the Church is to save

the world; not to save itself" (p. 235).

We hope that both these books will obtain a wide reading among both the clergy and laity. For the clergy they will constitute, not a mere refresher course in forgotten seminary studies, but a goading stimulus to more effective Christian living and community leadership. The laity can hope to employ these books to good advantage both to arouse somnolent consciences and to qualify themselves better for real Christian leadership in their local communities. In fact, these books would make an excellent foundation upon which to base organized groups in any parish.

WARREN M. SMALTZ.

## Reader's Guide to the Bible

**HOW TO READ THE BIBLE.** By Edgar J. Goodspeed. Philadelphia: Winston, 1946.

The perennial first question for the average reader of the Bible has always been, "Do you understand what you are reading?" with the inevitable response, "How can I unless someone guides me?" To meet such a need Professor Goodspeed has produced not just another book about the Bible but a guide toward more intelligent appreciation of its contents. For the author never offers a substitute for the biblical message, aiming rather to direct his reader to the text of the Scripture itself, giving just enough historical and literary background to help the modern man understand the religious significance of what he reads.

At first glance, the book suffers somewhat from the author's arrangement of his material according to literary classifications, bringing together under the headings of biography, history, poetry, speeches, or letters, examples from both Old and New Testaments, as well as Apocrypha. However, the difficulties presented by such an approach are largely offset by the excellent chapters on the historical background and the chronology of the books.

The author rightly emphasizes the importance of distinguishing between what is written in matter-of-fact prose and in imaginative poetry. Yet it is remarkable that under the latter category he apparently recognizes no examples in the New Testament except the canticles in St. Luke, overlooking such passages as the Johannine Prologue and the extensive use of parallelism in the teaching of Jesus. Moreover, one is surprised to read that "Mark is less a gospel than the materials out of which more studied and finished gospels were later written," as

if a Gospel were primarily a biography (as too many already suppose) rather than the proclamation of Jesus and his saving work as Messiah.

Among the chapters which should prove of special value one must mention particularly the brief guide to the epistles—always difficult for the lay reader, the author's fine appreciation of the literature of devotion, and the final chapter on the English translations from 1382 to 1946.

OSCAR J. F. SEITZ.

## St. Catherine of Genoa

**TREATISE ON PURGATORY AND THE DIALOGUE.** By St. Catherine of Genoa. Translated by Charlotte Balfour and Helen Douglas Irvine. New York: Sheed & Ward, 1946. Pp. xiii-142. \$2.

Here, within the compass of a few pages, is the distillation of the experience, in the Christian life, of a remarkable servant of God. Because of the abundance in the canonical lists of saints who were members of one religious order or another, all the more value ought to be allotted to a laywoman. St. Catherine lived in the married state and also devoted her energies to the management of a large hospital in her native Genoa. Her authorship of the *Treatise on Purgatory* has never been disputed and possesses a just renown, although she was by no means a literary bluestocking. Nor does she have the aptitude for theological synthesis so active in St. Catherine of Siena. (We have only to note how a theologian of the calibre of Père Reginald Garrigou-Lagrange keeps doffing his hat to her, to be ready for the acumen of the latter lady.) Hence comparison between the writings of the two Catherine is a hindrance to appreciating them individually.

The *Dialogue*, the companion treatise in this booklet, is the work of St. Catherine's goddaughter, Battista Vernazza, an Augustinian canoness. That does not detract from its authenticity as a true account of the life of the saint's soul. Largely in St. Catherine's own words, we have transmitted to us a description of the joys and sorrows of a friend of God. It is one of the most significant documents of the 15th century. Immeasurably richer are we, as we make our own way to God, to have known something of this shy, retiring, yet so competent lady, who could have so human an attachment to a red comforter that was hers, and yet speak to God: "No more of the world for me! No more sin!" and proceed to carry out those words. Her style of writing is not diffusely pious and possesses an almost blunt terseness. This is refreshing and proclaims "No nonsense here." Of course we shall be shocked by the saint; sanitation was not indigenous to the 15th cen-



tury, and her life was a protest against the luxury and greed of her social class. But that matters little, when she can teach us thus: "When we have done what good we can, let us accept all that happens to us by our Lord's ordinance. Who tastes what it is to rest in union with God will seem to himself to have won Paradise even in this life."

R. D. MALVERN.

### Techniques of Worship

THE PUBLIC WORSHIP OF GOD. By Henry Sloane Coffin. Philadelphia: Westminster Press, 1946. Pp. 198. \$2.

In the fulness of their later years, such great scholars as Otto, Schleiermacher, and Jülicher turned their attention to the science of worship. In his latest book Henry Sloane Coffin shows himself a worthy and brilliant member of this company. *The Public Worship of God* carries forward the modern liturgical movement. No one who is interested in the fundamentals of worship can afford to miss it.

Dr. Coffin pleads for a more active mind in worship. "The Word appeals to intelligence and cannot establish fellowship with those who do not give Him their minds." He asks for the giving of self more completely in worship. "To measure worship by 'the good' derived from it is to debase and ruin it." He reminds us that we must use symbols in our contact with God and demands a better use of them, at the same time warning against trusting in the symbol rather than that which is signified by it. He insists on the service of Holy Communion as instituted by Jesus as the central act of worship.

Glowing tribute is paid to the Book of Common Prayer, and there is hardly a phrase in it to which he does not refer with appreciation, either directly or indirectly. The final chapter, "Public Worship and Church Union," pleads for a liberal point of view, unity in diversity; recognizing that such explosive problems as intercommunion will not be solved in the proximate future. An excellent bibliography is furnished for those who desire further study.

G. CLARENCE LUND.

### Philosophy in the USA

A HISTORY OF AMERICAN PHILOSOPHY. By Herbert W. Schneider. New York: Columbia University Press, 1946. Pp. 646. \$4.50.

This volume is number 18 in the distinguished series of Columbia Studies in American Culture. The author, a professor of philosophy at Columbia and editor of *The Review of Religion* and *The Journal of Philosophy*, undertakes

to present the whole sweep of American philosophical thought from colonial times to the present, paying special attention to the chief proponents of the various schools and tendencies. The study is, in fact, an historico-biographical, rather than a formal and systematic, presentation of American philosophy; and one of its most rewarding features, to this reader at least, is the light it sheds upon such characters as Orestes Brownson, Bronson Alcott, Henry Adams, and a host of other American thinkers whom our generation holds only in faintest remembrance. At the same time, Professor Schneider does not overdo the biographical emphasis: he sees that the reader will get a fair and full summary of the individual's views, and he does this mostly by letting the man speak for himself through long quotations. He conceives of his task as being historical and descriptive rather than interpretative, and carries it through with admirable objectivity. Nowhere does he betray any doctrinaire prejudice of his own.

CARROLL E. SIMCOX.

### In Brief

*River of the Sun* (by Ross Calvin. Albuquerque: University of New Mexico Press, 1946. Pp. 153. \$3.50) is a veritable masterpiece of the bookmaker's art. In form and design it is a superbly manufactured volume. The typography is splendid; the full-page illustrations are fine examples of landscape art-photography. The contents of the book make fascinating reading. It is the story of the Gila River and of the stirring events that have occurred in its valley. Coronado and Kit Carson march again in its pages, and Geronimo once more makes his stand against the encroachments of white people. Dr. Calvin (who is the resident Episcopal priest at Clovis, New Mexico) and his publishers have produced a book which is a delight to all persons interested in the romantic history of the Southwest, and to all lovers of beautiful volumes.

The Muhlenberg Press (a Lutheran publication house in Philadelphia) has issued a handbook from the pen of O. Frederick Nolde, entitled *Power for Peace*. (\$1). It is a study of "the way of the United Nations," as it may be expressed by "the will of Christian people." It is an admirable essay on the problems of Christian responsibility in the contemporary world. Not by exhorting, but by careful analysis and studious teaching, Dr. Nolde makes plain his points. This book is to be recommended for parish groups and similar small organizations that may want to undertake a serious and Christian approach to the study of international problems.

H.B.V.

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## MISSOURI

### New Mission Formed By Woman's Auxiliary

The newest mission of the Diocese of Missouri is the result of the loyalty of a group of women to the Woman's Auxiliary program even though there was no church in their city. A group of Episcopalian women who had moved to Sikeston in southeast Missouri formed a Woman's Auxiliary under the chairmanship of Mrs. John Harty. The diocesan president, Mrs. Merle Prunty, visited them during the past year and aided their work.

Through Mrs. Harty's interest the Rev. J. Presley Pound, of Trinity Church, Macon, and the Rev. Bayard H. Clark, of Christ Church, Cape Girardeau, became interested, and steps were taken toward the formation of a new mission. The application for the organization of St. Paul's Mission, Sikeston, was approved at the meeting of the diocesan council on December 16th. Mr. Clark will have supervision of its activities.

In connection with the formation of the Sikeston mission, renewed interest in the Church's work in the smaller cities of Missouri is being aroused by a group of clergy in charge of parishes in cities of this kind. The diocese has work in only half of the 50 counties within it. The out-state men recognizing the need, particularly focused by the fact that Churchmen moving to many towns cannot be transferred to any parish, and

that newcomers from many cities have no acquaintance with the Episcopal Church, have taken steps to stimulate action.

## NEW YORK

### St. Ignatius' Observes 75th Anniversary

By ELIZABETH McCracken

St. Ignatius' Church, New York City, celebrated the 75th anniversary of its founding during the week of December 1st. The first service to commemorate the event was a Solemn High Mass in the presence of Bishop DeWolfe of Long Island, who preached at the service. The celebrant of the Mass was the Rev. Jerome Harris, senior curate of St. Ignatius'; the Rev. Dr. William Pitt McCune, rector, was deacon; and the Rev. Harold Neil Renfrew, junior curate, sub-deacon. Bishop DeWolfe said:

If we are indeed to possess life abundantly; if we are indeed to possess the Kingdom which God in His eternal love has made available to us; if we are indeed to realize the Lord's promise to the meek that they shall inherit the earth, it is necessary that we learn of Him who is meek and lowly in heart the qualifications which are required for citizenship in that Kingdom, and for full participation in abundant living. This parish has been engaged for 75 years in exactly this specific undertaking; providing to men, women, and children the opportunity and the means of learning Jesus Christ that the Father's good pleasure for them might be achieved. . . .

While it is generally supposed today that meekness stands for that pliability which arises from lack of force, meekness actually is that gentleness that comes from control of great forces. . . . Meekness is not resignation to fate or to heredity or to environment or to any of the other familiar alibis which serve men today as poor excuses for inaction. Meekness is the outward expression of the Christian virtue of hope, which is the spring-board of all action from Calvary down to the present moment, whereby men are saved.

A festival service of Solemn *Te Deum* and Benediction was held on December 4th, after which there was a reception in the parish hall. The guests of honor were the Rev. Dr. William M. Mitcham, the Rev. Dr. Grieb Taber, and the Rev. Gordon B. Wadhams. Bishop Manning of New York had hoped to be present, but was prevented. However, he sent an affectionate message which was read.

A second Solemn High Mass, at which the cloth-of-gold vestments were used, was held on December 8th. The Rev. Shirley Carter Hughson, OHC, was the preacher.

An important part of the celebration was the preparation of a book of the history of the parish.\* The book vividly presents the life of this parish where the full Catholic faith has always been taught and practiced.

## MILWAUKEE

### Bishop Ivins Sets Up Procedure

Bishop Ivins of Milwaukee has sent out the following letter to the clergy of the diocese to inform them of the correct procedure to be followed with reference to the new marriage canons:

Enclosed herewith are the new canons adopted by the General Convention regarding Holy Matrimony. Please familiarize yourself with them. Henceforth the procedure in this diocese will follow these canons. On cases where reference must be made to the Bishop, the following procedure must be observed:

1. Do not send or refer any individual to the Bishop. All approach to the Bishop must be made by the pastor.

2. The pastor must send the Bishop copies of:

(a) The Bill of Complaint in a divorce or annulment action.

(b) The decree of the court.

3. The pastor must send the Bishop in duplicate a letter setting forth the following:

(a) Date of the marriage. (b) Place of marriage. (c) Form of marriage. (d) Age of husband and form of his baptism. (e) Age of wife and form of her baptism. (f)

\*A History of the Parish of St. Ignatius in the City of New York. By Louis H. Gray, with an introductory letter by Bishop Manning of New York. Published by the parish, West End Ave., and 87th St., New York 24. \$2.

## THE CHRISTIAN YEAR

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Number of children and their ages. (g) Was husband active in the Church? (h) Was wife active in the Church? (i) What the pastor believes to have been the real cause of the divorce or annulment. (j) Causes, with evidence, of the divorce or annulment, other than those set forth in the Bill of Complaint. (k) Under what provisions of the canons does the appellant seek dispensation? (l) Is the pastor signing the appeal convinced a Christian home will result from the new marriage? (m) Is the pastor willing to solemnize the new marriage or to bless one already solemnized?

4. The papers and the letter must be in the hands of the Bishop at least 30 days before the date set for the marriage for which dispensation is sought.

## WESTERN N. Y.

### Russians and Poles Join in Anniversary of Buffalo Parish

Celebrating the 55th anniversary of the organization of St. Andrew's Church, Buffalo, N. Y., the clergy and laity of SS. Peter and Paul Russian Orthodox Church, Our Lady of the Holy Rosary Cathedral of the Polish National Catholic Church, and St. Andrew's Church gathered at the last-named parish for Solemn Vespers and Benediction on December 1st. The Rt. Rev. J. Z. Jasinski of the Buffalo-Pittsburgh Diocese of the Polish Church pontificated and the Rev. Ernest P. Woldodoff with the choir of SS. Peter and Paul sang Solemn Vespers according to the Eastern Rite. The service was well attended and a large part of the congregation gathered in the crypt of the church for supper after the service.

Fr. Woldodoff and the choir sang several Russian folk songs. The gathering was an illustration of the progress being made toward unity within non-Roman Catholicism. The Rev. Gordon L. Graser is rector of St. Andrew's and was master of ceremonies for the service.

### ACU CYCLE OF PRAYER

#### January

1. Holy Trinity, Greenport, N. Y.
2. St. Peter's, Freehold, N. J.
3. St. Mary the Virgin, Falmouth Foreside, Maine
4. St. Thomas', Chicago
5. Christ Church, Riverton, N. J.
6. Messiah, St. Paul, Minn.
7. St. George's, Utica, N. Y.

### CHURCH CALENDAR

#### December

29. First Sunday after Christmas.
31. New Year's Eve. (Tuesday.)

#### January

1. Circumcision. (Wednesday.)
5. Second Sunday after Christmas.
6. The Epiphany.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. Conversion of St. Paul.
26. Third Sunday after the Epiphany.
31. Friday.

# The Feast of St. Stephen

## Deacon and Martyr

*Book of Common Prayer — December 26th*

We are so glad that more and more of our Bishops are truly restoring to its proper status the Order of The Diaconate, or of Deacons. We've had, under guise or stress of shortages of priests, far too much of skidding Deacons into Priesthood after a very few months service and The Church always suffers from it. The Deacons themselves lose more than they can ever realize, and it is a loss that sometimes reflects heavily upon their later service as Priests.

We love and enjoy young Deacons. They are usually so fine, so humble, so willing and anxious to serve, and they usually take the stiff training they secure under mature parish priests with a right good will. Bless all Deacons, young or old, temporary or perpetual! It is a great order in The Church and nothing can take its place.

Imagine then, quite easily you can, blessed young St. Stephen, one of the first group of Deacons to be ordained by The Apostles. He never had a chance to achieve priesthood. He went at his preaching and serving with such an abandon of consecration that he soon so deeply enraged the Jews that they had him, as they had Jesus, before that wretched Sanhedrin. There, before

that mockery of a court of justice, he pleaded the cause of Jesus with his face "as if it had been the face of an angel." Do our faces radiate Our Lord so definitely when He is on trial, WITH US, before the court of our pagan friends, when they would have us see less of Jesus and His claims, and more and more of what they call simply "their social pleasures?"

And then the Jews stoned young St. Stephen to death. Being bashed to death with rocks, cruelly hurled, is no exquisite end for anyone, saint or sinner. Death by miserable hanging even is a luxury compared to it—and yet this glorious young saint dies murmuring, "Lord, lay not this sin to their charge."

We've got a long way to go in the way of Christian martyrdom of any sort before we can reach even the beginning of the heights whereon those ancient Saints stood and died that we might have The Faith, clear and clean, definite and undiluted—and we never see a Deacon in a red dalmatic that we don't think of that blessed young Deacon, St. Stephen, whose feast color is red, but whose heart and life were pure gold.

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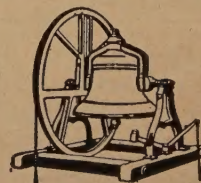
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## SEMINARIES

### Students Open Chapel

The first piece of rural work of the department of rural work of Bexley Hall Theological Seminary was the opening of Bedell Chapel, a small country church several miles from Gambier, Ohio, on December 8th.

The students of the seminary conducted a survey of the country around the chapel and found a good group of children for Sunday School and many adults who wished to have the Church's services. Regular services and Sunday school will be held by Bexley students under the direction of the Rev. R. Emmet Gribbin, rector of Harcourt Parish, Gambier, Ohio.

Bedell Chapel was built by Bishop Bedell of Ohio in 1891 and for many years a flourishing rural work was done there. Several years ago the chapel was closed but now under the enthusiastic leadership of the Bexley students there is promise of new life and success for the Church in this rural field.

### Matriculation at PDS

The annual service of matriculation for the new students at the Philadelphia Divinity School was held on December 5th. The preacher was the Rev. Ralph E. Coonrad, rector of St. John Baptist Church, Philadelphia. Seven men signed the matriculation book and were given the right hand of fellowship by the Very Rev. Frank D. Gifford, dean. The president of the incoming junior class is Eloy F. Johnson.

As a part of the program to bring seminarians and vestrymen into closer contact, the Rev. William N. Parker, rector of Epiphany Church, Sherwood, Philadelphia, and 10 members of his vestry had dinner at the seminary recently, after which a conference was held with the dean and members of the student body.

### Canon Demant Lectures

#### At Seabury-Western

The Rev. Vigo Auguste Demant, canon of St. Paul's Cathedral, London, delivered a series of lectures at Seabury-Western Theological Seminary, Evanston, Ill., the week of December 1st. In addition to the lectures, Canon Demant spoke to 65 priests of the Diocese of Chicago at the clergy roundtable, and preached at the Rockefeller Memorial Chapel at the University of Chicago. In these addresses he said:

The danger the Church faces when it tries to offer a solution to the problems of the world is that, although the Church

may think it is expressing Christian thought in contemporary terms, it is too often merely expressing worldly thought in the dress of Christian terminology. The Christian Church of the past, and the society which it influenced in this past, recognized that man lives in two worlds, the eternal and the temporal. Out of this recognition grew the idea of the individuality of man, the idea that man was not only a member of a family, a community, and a nation, but also a child of God. Nowadays, there is much evidence that the world doesn't believe in man at all. We talk today of adjusting man to the situation, as though man were a bit of putty.

The history of the relationship of the Church to society is the history of the tensions between the two. To compare their relationship with that between a man and a woman, up to the time of Constantine each was getting acquainted with the other, as do a boy and a girl, sometimes with attraction and sometimes with dislike.

Canon Demant compared the time from Constantine until 800 A.D. with the engagement period when the bonds get closer. The period between the 9th and 16th centuries he described as the marriage period, with its tensions and harmonies.

Then, with the 16th century, came the divorce and the removal of tensions. Canon Demant fears that modern society, reaping the penalties of this divorce, is in danger of reacting by going back to a pre-Christian condition in which Church and society are the same thing. Such societal religion, he pointed out, is seen in Marxist Communism and the Nazi State.

The Church, the Canon concluded, must live its own life, from which man can speak to the world, recognizing always that man can never find an ultimate solution to the problems of the world in any man-made achievement.

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## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

### Neil Edwin Annable, Priest

The Rev. Neil Edwin Annable, 55, rector of St. John's Church, Bellevue, and Dayton Parish, Dayton, Ky., died suddenly on December 12th in St. John's rectory, Bellevue, Ky.

Fr. Annable was born in Downers Grove, Ill., June 1, 1891, the son of the Rev. Edwin W. Annable and Mary (Paige). He attended high schools in Mendota and Galva, Ill., and the University of Illinois. He entered the United States Civil Service, and became a senior civil engineer. He received the S.T.B. degree from General Theological Seminary in 1925, and the S.T.M. degree from WTS in 1928. He was ordained to the diaconate in 1923 by Bishop Anderson, Coadjutor of Chicago, and to the priesthood the following year by Bishop Griswold, Suffragan of the same diocese. From 1923 until the time of his death Fr. Annable served various parishes in the Dioceses of Chicago, Newark, Pittsburgh, and Lexington. In the Diocese of Lexington he had been a member of the Ecclesiastical Court, assistant secretary of the diocesan convention, delegate to the provincial synod, a member of the board of examining chaplains, and alternate deputy to General Convention 1940.

Funeral services were held December 16th in St. John's Church, Bellevue, Ky., by Bishop Moody of Lexington, with a number of the diocesan clergy in attendance.

Fr. Annable is survived by his wife, his son, and his mother.

### Henry Allen Griffith, Priest

The Rev. Henry Allen Griffith, a retired priest of the Diocese of Washington, died December 8th at the age of 92, after a long illness.

Mr. Griffith was a graduate of the University of Pittsburgh and the Philadelphia Divinity School. He was ordained to the diaconate in 1878 by Bishop Kerfoot of Pittsburgh and to the priesthood in 1883 by Bishop Stevens of Pennsylvania, and had served parishes in the Dioceses of Pennsylvania and Washington. From 1896 until 1919 he was assistant secretary of the convention of the Diocese of Washington, and was secretary from 1920 until 1941, when he was made secretary emeritus. He was a member of the standing committee and the executive committee of the diocese and was president of the Washington clericus three times. He also served as chaplain of the US Soldiers' Home.

Funeral services were held in the Soldiers' Home Chapel on December 11th, with burial in Rock Creek Cemetery.

### Robert Holmes, Priest

The Rev. Robert Holmes, 83, a retired priest of the Diocese of Chicago, died November 27th. Bishop Randall, Suffragan of Chicago, celebrated the Requiem at St. Mark's Church, Evanston, December 2d, and Bishop Conkling of Chicago read the Burial Office the same afternoon. Interment was in Nashotah Cemetery the next day.

Fr. Holmes was born in Staffordshire, England. He was choirmaster at St. Mark's Church, Evanston, Ill., for 30 years and at various times during that period as a layman he was also lay reader and superintendent of the Church school. He was subsequently ordained deacon in 1915 and priest in 1919. He became curate of St. Mark's Church in 1921, and then rector of Grace Church and chaplain of St. Luke's Hospital, Chicago, from 1926 to 1930. After his retirement, he returned to Evanston and was elected by the vestry of St. Mark's Church as "honorary associate," a position he held until his death.

Fr. Holmes left no close relatives as survivors.

### Hipólito Jáuregui, Priest

The Rev. Dr. Hipólito Jáuregui, 70, a retired priest of the District of Cuba, died November 20th. Funeral services were held on November 21st by the Rev. Juan B. Mancebo and the Rev. Loreto Serapión. Interment was in the Cemetery of Santa Ifigenia, Santiago de Cuba.

Dr. Jáuregui was born in Pinar del Rio, Cuba, the son of Benito Jáuregui e Inza and Escolastica Rodriguez (Verde). As a young man he entered the Roman Catholic Seminary at Santiago de Cuba, but left before ordination. He later received the degree of Doctor of Pedagogy from the University of Havana. Dr. Jáuregui was received into the Church in 1920, and was ordained to the diaconate in 1922 and to the priesthood in 1925 by Bishop Hulse of Cuba. He had been a member of the board of examining chaplains of the District of Cuba and was school inspector of the city of Santiago de Cuba for many years.

Dr. Jáuregui is survived by his wife, the former María Peña Mengana, two sons, and two daughters.

### William Winn Love, Priest

The Rev. William Winn Love, 84, a retired priest of the Diocese of Massachusetts, died December 10th at his home in Cambridge, Mass. Before his retirement in 1935, he had been the general missionary of the diocese for 22 years.

Mr. Love was a graduate of the University of Missouri and the General

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## DEATHS

Theological Seminary. He was ordained to the diaconate in 1890 by Bishop Potter of New York and to the priesthood in 1890 by Bishop Talbot, at that time Bishop of Wyoming and Idaho. Before becoming the general missionary of the Diocese of Massachusetts, Mr. Love had had parishes in the Dioceses of Wyoming, Missouri, Montana, Iowa, and Chicago.

Funeral services were held on December 12th at Christ Church, Cambridge, Mass., by Bishop Sherrill of Massachusetts, assisted by the Rev. Gardiner M. Day. Burial was in Mount Auburn Cemetery, Cambridge.

Mr. Love is survived by his wife, two daughters, Mrs. Harry S. Pettingill of Cranford, N. J., and Mrs. Oliver L. Barker of Duxbury, Mass., and one son, Ethelbert W. Love of Garden City, L. I., N. Y.

### William Emmot Maison, Priest

The Rev. William Emmot Maison, 81, died suddenly at Good Samaritan Hospital, Los Angeles, on November 24th. Fr. Maison had been rector of All Saints' Church, Highland Park, Los Angeles, since 1909. Fifth in seniority among the priests of the Diocese of Los Angeles, his rectorship was among the longest of any at one church.

The son of the Rev. Dr. Charles A. Maison and Ellen N. (Holt) Maison, he was graduated from the University of Pennsylvania in 1885 and from General Theological Seminary in 1888. He was ordained deacon in the same year and priest in 1889. He served at St. John's, Jersey City, N. J., St. James', Goshen, N. Y., Church of the Good Shepherd, Ogden, Utah, and Trinity Church, Escondido, Calif., before becoming rector of All Saints'.

Fr. Maison is survived by a son, Charles A. Maison of Northridge, Calif., a daughter, Mrs. Stanley Darrow of Santa Barbara, and a sister, Mrs. Judson Arnold of White Plains, N. Y.

Bishop Gooden, Suffragan of Los Angeles, officiated at the Requiem in All Saints' Church November 27th. Interment was in San Gabriel Cemetery, San Gabriel, with the Rev. Herbert V. Harris officiating.

### Francis Driver, Deacon

The Rev. Francis Driver, a retired deacon of the Diocese of Harrisburg, died at his home in York, Pa., on December 10th, during an attack of angina pectoris. He was 79 years old. Mr. Driver retired last April, having served with fidelity for more than 25 years both as lay reader and later as deacon in charge of St. Andrew's Chapel, York.

Mr. Driver was born in West Bromwich, England, and received his educa-

tion there. He was ordained to the diaconate by Bishop Wyatt-Brown of Harrisburg in 1938. In addition to his duties at St. Andrew's Chapel, he often assisted the Rev. Canon Paul S. Atkins, rector of St. John's Church, York.

The burial service was held on December 12th by Bishop Heistand of Harrisburg, assisted by Canon Atkins and the Rev. Roscoe W. Shank. Interment was in Greenmount Cemetery, York.

### John Black Fox, Deacon

The Rev. John Black Fox, an Indian deacon of the District of South Dakota, died at the government hospital at Pine Ridge Agency on November 27th after a long illness. He was born in the western part of what is now South Dakota in 1862. After serving for many years as a helper and catechist, he was ordained deacon by the late Bishop Burleson of South Dakota in 1920. Since that time he has been in charge of St. Mark's Chapel, Rockyford.

Funeral services were held by the Rev. F. M. Thorburn, superintending presbyter of the Pine Ridge Mission, assisted by other clergy of the mission, in St. Mark's Chapel on November 29th. Burial was in St. Mark's Cemetery. Mr. Black Fox was a most devoted servant of the Church and by his personal example and service did much in building up the work of the Church among the Dakota people.

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